APHORISMES OF STATE:

OR

Certaine ſecret ARTICLES for the re-edifying of the ROMISH CHVRCH agreed vpon, and approued in Conncell, by the Colledge of Cardinalls in *Rome*, ſhewed and deliuered vnto Pope *Gregory* the 15. a little before his death.

VVhereunto is annexed a cenſure vpon the chiefe Points of that which the Cardinalls had concluded.

By THO. SCOTT.

Very needfull and profitable for all thoſe, who are deſirous to vnderſtand the euent of the reſtitution of the PALATINATE: And of the ſtate of the Prince-Electors, of *Saxon* and *Brandenburgh*, in the behalfe of the Clergie in *Reine*,

Fit for the Brittiſh Nation, eſpecially to take notice of, that they may euidently ſee, the iſſue of all our Treaties, Ambaſſages, and Promiſes, with other hopes depending: *wherein we haue beene long held in ſuſpence, and are ſtill like to be, to our vnrecouerable loſſe.*

Faithfully Tranſlated according to the Latine, and Netherlandiſh Dutch, into Engliſh.

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*KC
1629
Scott

New vnheard of, and ſtrange Articles.

The firſt Article.

WHereas *Maximilian* the Duke of *Bauaria*, for the eſtabliſhing the ſtate of his Prince-Electorſhip, hath ſought vnto the authority of the *Apoſtolicall* ſeate, thereby hath the Apoſtolicall Church obtained oportunity, to recouer their loſt obedience in the denied Eccleſiaſticall iuriſdiction.

The 2. Article.

SInce the Pope of *Rome* by meanes of the preſent Duke of *Bauaria*, as being the moſt obedient ſonne of the Church, may obtaine againe the Rights, which for theſe two hundred yeares and more, haue beene loſt in the conſtituting of certaine things, and orders in the Empire belonging to the Church, it will be a very ſmall labour, to plucke the poſſeſſions of the Church goods, which depend vpon the Eccleſiaſticall rights, out of the hands of the Hereticks.

The 3. Articles.

WHereas the Duke of *Bauaria*, according to the eſpeciall *Oath*, made vnto the Church, hath an earneſt deſire, to reſtore againe the Eccleſiaſticall State, as it was before the time of Pope *Gregory* the eleuenth, The hereticks (who are the temporall Arme of the Empire) ſhall be bound to reſtore againe thoſe goods which they haue poſſeſſed ſince the paſſawiſh tranſ-action.

The 4. Article.

SInce that it properly appertaineth to the Church to diſcerne and take notice of the ſtate and order of the Empire, therefore

thoſe Hereticks which denie this antiquity, and the rights of the Church in the ſtate and order of the Empire, which now by the Duke of *Bauaria* ſhall be reeſtabliſhed in time to come, are not to be tollerated.

The 5. Article.

SInce that Pope *Leo* the third, had that power in reſpect of the hereſie, to cut off, and ſeperate the Eaſterne authority from the Weſterne; and to plucke that from the Grecians: wherefore ſhall not the Pope now haue the ſame power, to take the Prince Electorſhip from the *Palſgraue*, as being an Arch-heretick, and tranſport the ſame vnto the Duke of *Bauaria*, the moſt obedient ſonne of the Church.

The 6. Article.

SInce that the divulſion of the Eaſterne Empire, from the Weſterne, which was performed by the moſt bleſſed Pope, *Leo* the third, hath continued ſo firme and ſacred euen to this very time: that although the Weſterne Empire hath often times been voide of a poſſeſſor, was neuer as yet vnited vnto the Eaſterne Empire, nor the lawes of the one in the Prouinces of the other were euer of force: wherefore then ſhall not the divulſion of the Prince Electers dignities of the *Palſgraue* that arch-heretick, be maintained vpon the moſt Catholique Duke of *Bauaria*, in the like ſanctitie of perpetuity and ſtability, by the Pope and the Holy league.

The 7. Articles.

SInce that the tranſport of the Empire from the Grecians vnto the French, performed with ſuch a free arme, and ſuch an actiue power by Pope *Leo*. The Grecian Emperours themſelues, although they were the ſtrongeſt, durſt neuer oppugn the ſame, nay haue many times & often very ſignificantly cõmended and firmely kept the ſame, in like maner the ability nor the oppoſition of the arch Heritick, the *Saxon* who is yet remaining, may not hinder, much leſſe make oppoſition to the tranſport of the Prince Electors dignity, vnto the moſt Catholike Duke of *Bauaria*: in regard that he as being an Heritique, and not knowing the

ſanctity,

ſanctity, nor the antiquity of the right originall of the Empire, and ignorant of the lawes and priuiledges thereof, may not enioy that right.

The 8. Article.

WHen as *Frederick* the firſt, according to the will and pleaſure of Pope *Alexander* the third, was detruded from the Emperiall ſeate, then *Emanuell Comnenus* preſented both men and money vnto the Pope againſt *Frederick*, to the end the Grecian Church might be vnited to the Latines: by which vndoubtly he confeſſeth, that to eſtabliſh and fortifie the Popes cutting off, and tranſport, and the vniting of one Kingdome with another, was forbidden, all men whatſoeuer, ſaue onely the Pope, who had firſt ſeperated them; ſo in like maner theſe things like as they alſo be, ſo it is true that the Pope with the holy league, are bound to employ all their power againſt the arch Heretick the *Saxon*, and all thoſe Rebels that depend vpon him: that the Sanctity of the Apoſtolicall ſtoole, and the Antiquity of the Romiſh Empire in the tranſport of the Prince Electors dignity, might be preſerued and maintained.

The 9. Article.

AFter Pope *Leo* haue other Popes alſo, onely by the authority of their Chaire, very often tranſported the ſaid Weſterne Empire from one Nation to another; wherefore then may not the Pope by the ſame authority of the Chaire of *Rome*, pluck the Prince Electors dignities out of the hands of the Hereticks, and tranſport the ſame to the Catholique Princes, to the end that the ſacred Eſſence of the Romiſh Empire, by the extirpation of Hereticks be againe eſtabliſhed.

The 10. Article.

WHereas in all right, Pope *Boniface* the eight, vnto whom the ſupream authority of the Church belonged,

would not admit that *Albert* the first of that name, Emperour of the Romanes, by right of inheritance might come to the Empire, like as he had sought both for himselfe and for his posteritie and successors, but onely by election: in like manner may the Pope, the Emperor, and the holy league, without violating the Apostolicall seate, which alwaies to be kept sacred in her antiquitie, must be defended, not to suffer the Saxon and the Brandenburgher, that they should seeke to draw the authoritie of the Antiquitie in the transport of the Electorship from the Chaire of *Rome*, to bring the same to the Colledge of the Prince Electors.

The 11. *Article.*

Philip King of the Franeks, sent Ambassadours to *Abignon* vnto Pope *Clemens* the fifth: That they very humbly should entreate him, that hee would restore the Empire againe to the French, vnder whō before it had bin. Then did the Pope send Ambassadors vnto the Prince Electors, by whom he commanded them, that they should chuse *Henry* of *Lutzenburgh* Emperour: And that if they did the contrary, that they should incurre great danger, and should forfait the Empire, & the right of their Election vnto others for euer; whereupon they presently assembled, and elected *Henry* Emperour. From all this very plainely appeareth, that the French assuredly knew, that it was in the Popes power to establish the Emperiall command in their Kingdome, and to transport from the Germanes the Empire & the right of the Election: and therefore may the Pope according to the plenitude of his power, no longer vse conniuence, when as these Arch-hereticks, the *Saxon* and the *Brandenburgher*, would throw downe into hell, the antiquity and order of the Empire.

The 12. *Article.*

IT is in the Popes hands, as in all Histories appeareth to renew the Emperour in their Empire, to transport the authority of one Nation vnto another, and vtterly to abolish the right of Election: how wickedly and vngodly then doth the Saxon, in labouring to pluck the said power from the Chaire of *Rome*, and to vnite the same vnto the Colledge of the Prince Electors? By this

meanes

meanes the Pope of *Rome* and the Emperour may expect, that from this permiſſion the reſt of the Arch-hereticks, the *Saxon* and the *Brandenburgher*, may change the Eſſence of the holy Church and of the Empire, into an abhominable and curſed monſter.

The 13. *Article.*

SInce that *Wenceſlaus* by reaſon of his follies, by the Prince-Electors, was depoſed from the Emperiall ſeate, and contrarily *Robert* Palſgraue of the *Rhine*, by the commaund and authority of Pope *Boniface* the 9. aſcended to that high dignitie. In like manner alſo is the *Palſgraue* that Arch-heretick, becauſe he had committed high treaſon, and had diſturbed the Common-peace of the Emperor and the Empire, detruded from his Prince-Electorſhip: And contrarily for the recouering of the Antiquitie, the Emperor with the ſacred and true Prince-Electors, as ſonne obedient to the Church, and diligent in maintaining Antiquitie by Commiſſion from the Pope, hath promoted *Maximilian* Duke of *Banaria* in all right vnto that high degree of Prince-Electorſhip.

The 14. *Article.*

SO that the Authority of the Apoſtolicall ſeat, the power of Electing an Emperour, and a Prince Elector: is drawne into the number of ſeauen Princes: yet whereas according to the Conceſſion of *Gregory* the 5. it appertained vnto all the Princes of *Germany*: alſo by the ſame plenitude of power, it is lawfull for the Pope to cut off the dignitie of the Prince-Electorſhip, from the *Palſgraue* and his heires, and to tranſport the ſame vnto the Duke of *Banaria*.

The 15. *Articles.*

THe plenitude of the power of the Apoſtolicall ſeat, is proued by the publique documents, as is the Election of *Rudolph* of *Hobſburgh*, *Adolph*, *Henry* the 7. *Charles* the 4. *Wenceſlaus*, and *Rupertus*, who had no other ſtability, but from the grant and conſent of *Nicholas* the third, *Boniface* the 8. *Clemens* the 5. *Clemens* the 6. *Gregory* the 11. and *Boniface* the 9. which publique documents are kept with the Writings of the Apoſtolicall ſeat.

The

The 16. Article.

TO the end that the Antiquity of the Empire may the better be manifested, that the Pope and the Church hath onely the power to take notice, discerne, and to dispose of the affaires of the Empire: Therefore the Emperour is crowned with the Crowne by the Pope, who therein hath the highest authority, and this worke effected, then is he established in the Emperiall seat: Therefore all Doctors doe agree herein, that he that is crowned by the Pope, hath the power onely to beare the title of Emperour and *Augustus*: to signe with the signe of the golden Bull, and to take vpon him the administration of the Empire: and when the Prince is not crowned by the Pope, he is rightly forbidde to vse the same.

The 17. Article.

AT what time a great contention was risen betweene *Charles* the bald King of the Francks, and his brother *Lodowick* in the behalfe of the Empire. Then presently *Charles* posted vnto *Rome*, and so with gifts and entreaties obtained the Crowne: And therfore according to the forme of Antiquity, the Pope only hath the power to take notice of matters of the Empire: and therefore the Germane Hereticks doe very ill in saying, That the same belongeth to the Colledge of the Prince Electors.

Carolus Calvus.

The 18. Article.

SInce that *Frederick* the first, by the Bishop of *Bramberghem*, required the Crowne of the Empire from Pope *Adrian* the 4. (where the wordes vnder-written are vsed and placed to expresse the same sence) from whence very plainely appeareth, that he that receiueth not the Crown out of the Popes hand, is in very deede no Emperour. Therefore most holy Father, fulfill without any longer delay, that which *Maximilian* the Duke of *Bauaria* wanteth in the plenitude of the dignity of his Prince-Electorship, that the same may be accomplished by your Holinesses liberality, to the end the Empire may be reduced and brought into its olde fashion againe.

The

The 19. Article.

SInce that in the diſpoſing and ordering of the affaires of the Empire, the Popes reſpect onely extendeth ſo farre, that it now and then hath beene vexed, ſuppreſt, nay hath beene wholy and totally circumuented and defraudec; like as many Hiſtories doe teſtifie, what hath paſſed betweene Pope *Gregory* the 7. and the Emperour *Henry* the 4, betweene Pope *Alexander* and the Emperour *Frederick* the firſt, betweene Pope *Innocent* the third, and the Emperour *Ottaman* the fourth, betweene Pope *Innocent* the fourth, and the Emperour *Frederick*: betweene Pope *John* the 21. and the Emperour *Lodowick* the 4. betweene Pope *Boniface* the 9. and the Emperour *Wenceſlaus*. By the ſame reſpect hath the Pope that vndoubted right to take notice of the affaires of the Empire, and to diſcerne thereof, and not the Colledge of the Prince Electors.

The 20. Article.

SInce that the power of the electing the Emperour, was not purchaſed for money by the Prince Electors, nor obtained by force of Armes, nor enioyed by right of Inheritance, nor befalne vnto them by the hands of the Emperours, but is deſcended from the authoritie of the Apoſtolicall ſeat: Therefore it is not lawfull for the Germane Arch-heretickes, now at this preſent to beleeue any otherwiſe, thereby to moleſt the Antiquitie and Sanctitie of the Empire.

The 21. Article.

WHen as for a long time the cuſtome of electing the Emperour had been in vſe, according to the conſtitution of Pope *Gregory* the 5. by the interceſſion of all the Chiefes and Princes of *Germany*, and that many troubles and diuiſions aroſe by the great diuerſitie of voices in their Election; the Empire is at laſt become to nought: ſo that the Chiefes and Princes with one accord (according to the decree & approbation of the Apoſtolicall ſeat) were agreed, that all the power which was granted vnto them all of pope *Gregory* the 5. ſhould deſcend vn-

to sixe Princes onely; *viz.* to three spirituall and three temporall, vnto whom afterwards the seuenth was adioyned, and solemnly concluded, that of these alone, without admitting any other thereunto (from henceforth the Emperour should be chosen) although they were of the like facultie, power and authoritie.

The 22. *Article.*

LIke as in former time the Election was performed by vertue of the giaunt of Pope *Gregory* the fift. The same shall now at this present (by the same power proceeding from the good pleasure of the Popes transport) be effected by the same. And like as in old time, the Popes commanded all the Chiefes and Princes of *Germany*, that they should chuse an Emperour; euen so at this time when neede requireth, it shall be lawfull for the Pope to command the seuen Prince Electors, who doe represent the Assembly of all the Princes there. And like as the seauen Prince Electors doe enioy a like power that authority of right, which in olde time the Princes of *Germany* enioyed: in like manner the Pope do enioy wholly that authority which they had in the time of that Assembly, in regard that through processe of yeares, or length of time, the vigor of the Church diminisheth not, nor the rights of the Apostolicall seate do wax decrepit: How great then is the ignorance of those Doctors and Councellours of the Germane Arch-hereticks, which neither know the antiquity nor the Rights; but according to their malicious conceit, are not ashamed to peruert the Antiquity & sanctity of the Empire into nouelty, and to bring order into confusion.

The 23. *Article.*

SInce then it hath beene very amply proued, and shewed to his Holinesse, that the power as well of the new as of the old Prince Electors, to elect Emperours, hath been obtained by no other means, but from the most high Apostolical seat, which may be approued by the writings of the most famous authors, as *Iacob Wimphilingius*, *Krantzius*, *Naucleri*, *Carion*, *Auentine*, *Cuspinianus*, and other Transmontanian Writings, omitting the Italian doctors, because that they in this point of controuersie might peraduenture come in suspitiō to be corrupted, & by that meanes

meanes might be reiected, of the Germane Hereticks. Therefore it is, * &c.

* The reſt that ſhould follow, muſt be taken from the former.

The 24. Article.

SInce the ſeauen Prince Electors, by the publicke proofes of writings, ſubſcribed with their owne hands and Seales, doe not deny that the faculty of Electing Emperours, is deſended vnto them from the Apoſtolical ſeat, & if the ignorant councellours of *Saxon* and *Brandenburgh*, will not beleeue the ſame, the Writings themſelues ſhall be produced and laid open before them, which doe approue the ſame, dated in the yeare 1279. when *Nicholas* the third was Pope and *Rudolphus. Hubſpurgenſis* was Emperour, which are whole and good, in Parchment, remaining with the Secretarie of the Caſtle of Saint *Angelo*, where the ſeauen Prince Electors moſt of them vſe theſe words. "The mother Church of *Rome* in times paſt, as with a naturall "loue embracing *Germany*, hath as with a preſent of temporall "dignities honored the ſame, with that which is aboue al names, "onely as temporally vpon the earth, planting Princes therein, as "godly Trees, and watring the ſame with a ſingular grace, and "hath giuē vnto them that groweth of worldly power; that they "being ſupported by the authoritie of the ſame Church, as a "choyſe and famous plant, may cauſe to ſpring or grow vp by "the Election, him who hath the reynes of the Romane Empire "in his hand. Therefore it is, * &c.

* Here lacketh ſomthing which is to be conteined out of that which goeth before.

The 25. Article.

THe ſeauen Prince Electors muſt confeſſe to haue this power from the Apoſtolicall ſeat, like as ſufficiently is proued in the former Article. And contrarily no man can take away the ſame; without the authority & conſent of the ſame Apoſtolicall ſeat. If it be taken frō any, as being robd therof, it muſt not be eſteemed as lawfully done, and that dignity which after that maner is ſo taken from one, and tranſported to another without the Popes conſent and authority that no vigour, in regard the ſame is taken & giuen by them, whom in all right is forbiden. Therefore if it be beſtowed vpon any man after this maner, in proceſſe of time, taking the right title, he ſhall not keepe the ſame.

The 26. Article.

SInce that the transport of the dignities of the Prince Electorship vnto this present line of *Saxon*, is not establisht by the most holy Apostolicall seate; Therefore the Pope and the Emperor for the dealing of the transport of the Electorship vnto the Duke of *Bauaria*, shall not once be moued, but his exception against the Transport shall not be esteemed for no exception: for that which is lawfully done, and simply is not done, is all one.

The 27. Article.

SInce that the transport of the dignities of the Prince-Electorship, is passed vnto *Maximilian* Duke of *Bauaria*, and is confirmed by the most holy Father; Therefore it is no longer in the Emperour, nor in the King of *Spaines* power, to place that Arch-Heretick the *Palsgraue*, or his heires in that dignitie & dominion, out of which their Father is cast, nor to place him againe in the Electorship, in regard that these Controuersies do belong to the most holy Apostolicall seat, and neither to the Emperour, nor the King of *Spaine*.

The 28. Article.

SInce that the Pope hath cõfirmed the transport of the Electorship: so is that demand (which the King of *England*, the King of *Denmarke*, the *Saxon*, and the *Brandenburgher*, of the restitution of the *Palsgraue* into his dignities and Electorship) which they seeke of the Emperor very vnreasonable: for the requiring thereof is nothing else but the detruding of the Apostolicall seat from the right of her maiestie, and to attribute vnto the Emperour the fundamentall originall, contrary to the antiquitie and sanctitie of the Church and Empire: And therefore the holy Father shall be warie, that from such like conniuence there ariseth not a greater discommoditie to the farther ruine of the Church.

The 29. Article.

TO the end then that the Essence of the Church may be preserued in her Antiquitie and Sanctitie: The most illustrious

Pre-

Prelates, the Cardinals, with one conſent and accord haue ſworne, that the holy Father hauing permitted the confirmation on *Maximilian* the Duke of *Bauaria*, may not reuoke the ſame without preiudice of the moſt holy Apoſtolical ſeat, and are bound by the lawes of God, ſimply to maintaine the aforeſaid Duke of *Bauaria* with one common hand, with conioyned power of the whole Church, and with force of Armes, in the dignities of the prince-Electorſhip.

Here followeth the Cenſure, or Conſideration vpon the aforeſaid Articles.

HEre are preſented vnto vs 29 Articles, from the Prelates of the Romiſh Church, whoſe Elegancie is not much to be commended, and doe tend to the preiudice of *Germany*: for the better examination whereof, we wil courſe through all the members or particulars, and to the end that no man may be bewitched therewith, we will adminiſter vnto the ſimple an Antidote againſt this poiſon.

The beginning ſhall be of the three firſt Articles, wherein the Clergie of *Rome* doe imagine vnto themſelues a moſt excellent growth, as well of the Iuriſdiction, as of the Temporall goods.

To ſpeake in order of both theſe: I ſay the Pope, for as much as he is Pope, hath no Iuriſdiction at all, but for as much as he is enriched by the liberality of Princes, he hath alſo his own lands, and

hath a certaine Iuriſdiction, which is well to be vnderſtood in his owne lands: But in the Empire where he hath no place amongſt the Princes of the Empire: no Iuriſdiction may be allowed him, without deminiſhing of the Emperial Maieſtie: Let no man ſuffer himſelfe once to be moued for that which hath bin ſo long ſaid, that the Pope of *Rome* is in the place of Chriſt here vpon earth. Chriſt himſelfe denied that his Kingdom was of this world. The Diſciple is not mighter then his Maſter, nor the ſeruant greater then his Lord.

What is more euident and plaine, that that which Chriſt himſelfe ſaith. Let the Kings of the Nations beare rule, but with you it muſt not be ſo: neither is that firmer that they hope for the victory, from the triumph, and other proofes, wherewith they haue alwayes defended their cauſe, that Chriſt ſaid, All power is giuen me in heauen and in earth: *Maldonatus* refuteth this with theſe "words. Chriſt ſpeaketh not here of all power, but of that which "he gaue to the Apoſtles: that is, of the power to obtaine and ga-"ther together his ſpirituall Kingdome, for which buſineſſe he "ſent out the Apoſtles; like as temporall Princes are carefull of "their temporall goods, ſo are they alſo of their Iuriſdictions. "Here auaileth that which the olde Father *Bernard* wrote to "Pope *Eugenius*, in his firſt booke of Obſeruations, Your power "is ouer offences or ſinnes, and not ouer poſſeſſions. Theſe baſe "and earthly things haue their Iudges, Kings and Princes of the "earth; wherefore doeſt thou enter vpon other mens iuriſdicti-"ons; Wherefore doeſt thou thruſt thy Sickle or Sythe into ano-"ther mans Harueſt? Moreouer, he ſaith in his eleuenth booke, "Dominion was forbiden the Apoſtles, dareſt thou then vſe it "(*A Lord*) the Apoſtleſhip, or an Apoſtolical perſon dominion, "verily both theſe are forbiden you, if you wil enioy both theſe "at once. Therefore asketh *Hoſtienſis*, what ſhall we ſay of that "which concerneth the Pope in worldly or temporall affaires? "whereunto he maketh anſwer, with his Lord *Innocentius*, that "vnto him, *viz.* the Pope, it concerned nothing at all. The ſame "alſo may be read by *Iohn Pariensis*, in the tenth Chapter of the "power of Kings and Popes. This is long agoe told vnto them,

"but

"but they giue it no audience, from hence ariſeth the Eng-
"liſh complaint by *Mathew Paris*, where hee treateth of
"*Henry* the third. That it is ſufficiently knowne and found,
"that the wrath of God is falne vpon the Romiſh Church,
"becauſe their Magiſtrate and Regent, doe not diligently
"apply themſelues for the deuotion of the people, nor for the
"gayning of ſoules; but to purchaſe Reuenues, and to ſcrape
"money together.

Other Nations vſed very grieuouſly to complaine there-of, and that with good reaſon, eſpecially *Germany*, whoſe Princes long agoe ſeeking remedy hereof, were not very acceptable, who could neuer ſatisfie the Romiſh Clergy, with riches and dignities: from this vnſatible gulfe, alſo ariſeth that they in the third Article, deſire to cut off the conditions for their aduantage, which for the common peace ſake, were receiued aboue ſeauenty yeares ſince at *Paſſow*. But it is not in the Popes power, nor in the Clergy, to breake that which was concluded by a generall Councell of the States, where the Authority of *Charles* entertained.

Heere followeth the Cenſure vpon the ſecond part, which extendeth it ſelfe farre larger then the firſt, in regard that it not onely ſheweth the Cardinaliſh Prince, but that which lyeth next vnder. This afore-ſaid part containeth 20. Articles, in which they with the like proofes doe proceede, as yet ſeemeth: yet their obiect indeede is ſomething elſe, more then in the former. In which it ſeemeth to be ſufficient to *Michael Lonigus*: That if the Duke of *Bauaria* could but be perſwaded, that hee would ſeeke for the conſent of the Pope, in thoſe dignities where he was honoured. In ſuch manner the chiefeſt Cardinals doe take the reynes of good reaſon too too long into their hands; Nay, as *Phaeton* vpon the Waggon of their Auarice, to the great danger of the world, & more eſpecially of *Germany*, doe ride out of the common rout of the Popes: like as if it were a matter of no moment, to pronounce ſuch an horrible ſentence of the Tranſport of the Electorſhip

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of the *Palſgraue*, and the occaſion thereof: whereof we will not now diſpute, and ſo they fall aboord the Prince-Electors of *Saxon* and *Brandenburgh* in the behalf of the Rights of the Election: what is it elſe but with the like Thunderbolt to daſh the heads of the ſacted Empire? they ſay they are Heretickes: It is now no time to enquire after hereſie, but rather ſoundly to diſpute, whether that a Biſhop like as he hath right to excommunicate a man for hereſie; Whether therefore he hath the power alſo to rob and ſpoile a man of his dignities and meanes? verily therein is great difference. Chriſt commaunded that the excommunicated ſhould be counted as an Heathen or Publican; but in no place willeth hee that men ſhould rob the Heathens or Publicans of their Authority, or ſhould ſpoile them of their goods. Chriſt himſelfe paid Tole vnto the Publicanes, and by his example hath ſhewed vs the way what we ſhould doe. The Apoſtles liued vnder Heatheniſh Emperours, and were obedient to their lawes: in like maner alſo were all their Succeſſors: nay the Apoſtles being "obedient, vſed to pray to God for them: There, ſaith *Ter-* "*tullian* in his Analogie, in the thirtith Chapter, we inuoke "the eternall God for the proſperity of the Emperour, pray- "ing that he may haue a long life, a peaceafull gouernment, "an eſtabliſht habitation, ſtrong Armies, faithfull Councel- "lours, and a peacefull world. When *Iulian* left Chriſtianity, and betook himſelfe to Heatheniſme, did the Chriſtians then detrude him forth of his Empire? When they heare of this, then will they contend with latter examples, ſaying, Wherefore then may not the Pope, by the ſame right for hereſie, tranſport the dignity of the Prince-Electorſhip vnto another, ſince that Pope *Leo* the third, for the ſame occaſiō tranſported the Empire from the Grecians vpon the *Francks*? This is that *Achilles* which ſo boaſts in the Colledge of the *Cardinals*, but yet hee is not ſtrong enough to take in our Citie of *Elium*: They abuſe themſelues exceedingly with this example; firſt from the Act of the Pope, they conclude the iuſtneſſe of the Act, if we may ſo driue our Arguments, there is no Act of any

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man, but it may be found fault withall: they erre alſo herein, that they affirme that to be done, which was neuer done.

We know it all of vs, that the Empire was tranſported, but withall that it was done by the councell of *Rome*, as alſo all *Italy* conſented thereunto, either priuatly or publikely. Of the weſterne people I will paſſe ouer in ſilence; They ſay againe that we haue many Writers, which make repetition of that which *Leo* did; who denieth that: but they commend *Leo*, as being one of the chiefeſt cittizens, and ſo had the greateſt reſpect of any man in the Citty: they commend him alſo as being Biſhop of *Rome*, who with his hands was to ſet vp the crowne, as being a ſign or repreſentation of the Empire; Therefore theſe writers were in no hereſie, becauſe they meant that either *Leo* did the ſame alone, or elſe principally could haue done it. Many other who are no leſſe in number, nor in reſpect then theſe, doe relate vnto vs the cleane contrary: they ſay expreſſely, that the ſame was done and performed according to the deer e and will, as is aforeſaid "of the Councell of *Rome*. *Sigebertus* ſaith in the yeare "801: The *Romans* now, who long agoe had with-"drawne their affections from the *Conſtantinopolitan* Em-"perour, as then finding very good opportunitie, be-"cauſe that a woman, when the Emperour *Conſtantine* "was depriued of his ſight, gouerned them by his Son: "then proclamed they with one accord the Emperour "*Charles* for their Emperour, they crowned him by the "hand of Pope *Leo*, they ſtiled him Emperour and *Au-*"*guſtus*. A popiſh writer *Theodoricus de Niem*, who after-"wards was Biſhop of *Verden*, ſaith, about the very time "of the Coronation the people of *Rome* made a Law ac-"cording to the old cuſtome, but it was very trouble-"ſome to recollect all things that happened ſo often: "therefore the ſentence, right and power of the Empire, "was left vnto the Emperour as we finde it written: then "the people of *Rome* tranſported all this vnto *Charles*, &

"gaue vnto him all their right and power.

Blondus alſo in his firſt booke, decad. 2: and *Aneas Silvius*, or *Pius* 2. in *Blondus* his ſhort relation: alſo *Iacobus Wymphelingius*, in his ſhort relation of the people of *Rome*, in the xi. Chapter, doe affirme that the Coranation by *Leo*, was performed and done with the knowledge, and at the entreatie of the people of *Rome*. Theſe are the wordes of *Onuphrius Panuinius in faſtis*: *Leo* by the conſent of the people of *Rome*, and at the entreatie of the clergie of *Rome*, proclameth *Charles* Emperour. So that from theſe and others who affirme that it was done by the Councell, and the people of *Rome*; muſt thoſe writers be interpreted, that they doe not confirme, nor yet deny the ſame?

How much more is it to beleeue that which is confirmed by witneſſes, which is denied by none: then not to beleeue thoſe which do confirme the ſame, becauſe that all of them do not affirme, although there be no body "that doe deny the ſame: for after this manner writeth "*Michell Coccimmus* very well, in his booke of the tran-"ſport of the Empire, we muſt beleeue that the ſame "tranſport was performed, and had his power or operati-"on from the conſent and authoritie of the *Romans*, and "other people of *Italy*. That which *Innocentius* the 3. wrote vnto *Bartold* Duke of *Zaringe*, doth not contradict the ſame: That the apoſtolicall ſeate of *Rome*, tranſported the *Roman* Empire vnto the perſon of the famous *Charles* "from the *Grecians* vnto the *Germanes*, for in this we "conſent: That the Apoſtolicall ſeate vpon no other "meaning did tranſport the Empire, but that they who "did tranſport the Empire, did conſent thereunto, or "elſe made declaration that they ſhould tranſport the ſame. But ſuch a tranſport hath had its power from the vniforme conſent of the people.

Hence may very plainely appeare in what maner the tranſport which *Leo* performed was done, and by this meanes that is very eaſily ouer throwne, which they ſay:

That

That the Empire was tranſported for Hereſie: the occaſion of the tranſport is here formerly related out of *Sigibertus*: the true cauſe thereof was, becauſe the Emperours of the Eaſt did neglect, or were careleſſe of the Weſterne Empire and authoritie: and ſo (as is aforeſaid) did let it paſſe; this we can confirme and approue with very firme teſtimony; *Lupoldus* ſaith in his fourth booke of the rights of the authoritie of the Empire, in this maner. "The *Grecian* Emperour in the time of *Carolus Magnus*, "nay before his time alſo, *viz.* when his Father *Pepin*, "and his Grand-father *Carolus Martellus* liued, gouerned "onely with the name of the Weſterne Empire: ſo that "neither the Romiſh Church, nor the other Chriſtian "Congregations, nor thoſe of the *Longobardes*, who "were contrary to all law ſuppreſt, could either by the "Eaſterne Emperour, nor by their authoritie obtaine "any right in the Weſterne Empire: ſo that the afore-"ſaid Emperours made no account nor reckoning of the "Weſterne Empire, but held it looſely as a derelict, "onely commanding therewith the name, as appeareth "in diuers Chronicles; Of the ſame opinion is *Iohannes* "*Pariſienſis*, in his 16. Chapter, writing of the Kingly "and papall power. It was not done by the Pope onely, "but that it was the peoples deſire, who may ſubiect "themſelues to whom they will, without preiudice to "any other: and therefore that was done for a neceſſary "reaſon, for to defend them againſt the Heathens and "Infidells, becauſe they could not be defended by any "other: which right they might doe: for the people "make the King, and the Army the Emperour. *Aneas Syluius* in his booke of the riſing, and authoritie of the "*Roman* Empire, ſaith in the 9. Chap. At the laſt when "the *Grecians* were careleſſe of *Rome*, and leauing the "ſame to be made a pray, and to be ranſacked one while "by the *Barbarians*, and alſo by others: the people of "*Rome*, who with their bloud had got ſuch great riches, "who by their valour had erected the Monarchie of the

" world, *ſaluted by the name of Emperour, Carolus Magnus*
" *then King of the Francks, being a German borne,* who de-
" liuered the Cittie and the Holy place from the inua-
" ſion of enemies: firſt greeting him with this title,
" *Patricius:* and afterwards *Auguſtus*: the Popes good
will and pleaſure hereunto concurring. Alſo ſaith
" *Nauclerus* in his 27. *generat*, in the yeare 800, vpon the
" day of the Birth of our Lord, good deliberation procee-
" ding: *Leo* the Pope of *Rome*, conſidering that the *Con-*
" *ſtantinopolitan* Emperours did very careleſſely defend
" that name, and held the Weſterne Empire as loſt: he
" declared, with the conſent of the people of *Rome*,
" *Charles* Emperour of the *Romans*, and crowned him
" with the Crowne; when the commonaltie of the *Ro-*
" *mans* three times cried out alowde, *Carolo Auguſto*, &c.

Paulus Æmilius in his Hiſtorie of the *Francks*, ſaith
" thus: The Maieſtie of the Emperours was now at this
" time, and before very ſlight; and there after he ſaith:
" the principalleſt of the *Romans* being of another cou-
" rage and audacitie, gaue their voyces, that the ſeate of
" the Empire being (as it were voyde) and poſſeſſed of
" none: as if it had beene Gods will, and had beene ſo or-
" dained: ſhould be inueſted with the King of the
" *Francks*, becauſe that he by his ſeruice which he had
" done for the Church, had well deſerued the ſame: and
" that they were obligde and bound to him, &c.

Michaell Coccinius ſpeaketh yet more plaine concer-
" ning the tranſport of the Empire, ſaying: When the
" *Romans*, and almoſt all the people of *Italy* by proceſſe
" of time, and the Inuaſion of many Nations and pilla-
" gings, as being ſubiect to the *Gothes*, *Vice-Gothes*,
" *Hunes*, and *Long-bardes*, and being not able with their
" owne forces to defend themſelues, and the *Grecians* ta-
" king no care at all of them for the performance thereof:
" nay that which is more, they themſelues heaping euill
" vpon euill, and vſing all dilligence to ſuppreſſe and
" ſpoile them, vſing to great auariciouſneſſe and deſire of

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"authoritie ouer them; they marking the exceſſiue "couetouſneſſe of the *Grecians*, and alſo their careleſ- "neſſe: obſeruing alſo the worthineſſe, capacitie, and "equitie of the *Germanes*: they tranſported the Empire "from the *Grecians* vnto the *Germanes*, and recommen- "ded the ſame to *Carolus Magnus*; This tranſport of the "Empire being effected by the *Romans*, and other peo- "ple of *Italy*, and that with the common conſent and "authoritie of them all, out of all doubt had full power, "and hath remained firme.

Hence appeareth plaine enough, that they are either fooles, or elſe are much deceiued, which thinke that the Empire was tranſported to the *Francks* for hereſie.

This alſo is worthy conſideration, that although the Eaſterne Empire was tranſported by *Pope Leo* to the Weſterne, that the *Pope* hath now the ſame right to remoue the Empire according to his will. In olde time it was otherwiſe then it is now. Let vs grant that the *Pope* of *Rome* had ſome right, as the beſt qualified citizen of the citie; nay that the City (which neuer yet was done) had tranſported all her power vnto him, what doth that concerne theſe our preſent times, ſince that the *Pope* hath driuen the Emperour out of the dominion of the Citie. After what manner (ſay I) hereafter ſhall either *Rome* it ſelfe, or the *Pope* of *Rome* pretend any right in the electing of an Emperour, ſince they doe not acknowledge the Emperour for their Lord; yea ſince it is acknowledged that the prince Electors are to be ordained by the conſent and voices of the States, and this is by the approbation of *Gregory* the 5; hath not the *Pope* loſt his right when he conſented hereunto? ſo that hereby that authoritie which the *Pope* aſcribeth to himſelfe is quite ouerthrowne. What a number of prooſes might be produced againſt this power of the *Pope*? yea alſo the teſtimony of principall perſonages, who by reaſon of their learning, are exceeding famous.

Here followeth the third part, which falleth very grie-

uouſly both with tooth and naile vpon the bodies of all thoſe that diſlike the ſentence of the *Pope*, and that conſiſteth in the three laſt Articles.

And firſt that is touched which concerneth the election, that is, the right of voice is taken from the Prince Elector the Duke of *Saxon*; vnder this pretext, becauſe forſooth the Pope of *Rome* hath not confirmed that dignitie wherwith that family for theſe many yeares hath been inveſted, nor is it confirmed by the Pope: as if that illuſtrious Family had not been ſo wiſe, as neuer to haue required the ſame of the Pope. It is but too well knowne vnto them, that they whom the Pope glorieth to haue honoured with the name of Empire or Authoritie, that hee taketh away from them the maieſtie of authoritie: ſo that his inveſting may well be called diſrobing, and his crowning a dethroning or depoſing. For I pray you, of what conſequence is the confirmation of the Pope vnto thoſe whom he driues into a bodily feare, if he had no temporall power? It is ſuch as *Origen* long ago vnderſtood to be, which he taught, as appeareth by his writings vpon *Mathew*, on his twelfth Homily: "Among you which are mine, theſe things ſhall not be; "to the end that thoſe which haue any power in the "Church, doe not ſeeme to domineere ouer their bre-"thren, nor to vſe any authoritie. For like as a neceſſitie "is impoſed vpon temporall matters, and not left to the "will; and ſpirituall matters in will, and not in neceſſity: "ſo ſhall the dominion of ſpirituall Princes be confirmed "in loue, and not in bodily feare. If therefore the power of the prince Electors be from the Pope, becauſe that the Emperiall power is from him, as our aduerſaries affirme: how can they proue that the dignitie of the prince Elector muſt proceed from the Pope, if it be not needfull that the Emperour be confirmed by the Pope? There is a text that ſaith, The Army maketh an Emperour. The Gloſſe ſaith thereby, He is a right Emperour before he be confirmed by the Pope. This they of *Baſil* vnder-

vnderstood very well; who after the death of *Lodowicke*, where the Lord of *Bambergher* chiefe President made this answer: That Emperour which the prince Electors shall ordaine for vs, him will we accept of, although he haue no respect vnto the Pope. This appeareth *in supplemento Vrspergensi*. Nay that which is more; the Pope himselfe confesseth, that not the Empire it selfe, but the Emperiall title rested onely in him. Pope *Adrian* the fourth, in his Epistle to the Archbishop of *Ments*, *Tryer* and *Cullen*, saith: The name of the Emperour is from the Pope, but the Empire and Authoritie cometh from the prince Electors. Hence then is confuted that which is said in the 27 Article, since that the Pope hath confirmed the Duke of *Bavaria* in the dignitie of prince Elector, that then not onely the King of *Spaine* (who is there mentioned) but also the Emperour is bereaued of the power to restore againe vnto the *Palsgraue* his hereditary possessions and the dignitie of the prince electorship. For if the Pope hath no power in the affaires of the Empire, then shall the Emperour by his doings not lose his right, much lesse any other Prince, if he before the Popes deed had any right of suffrage.

I am forced to stop my eares by the reason of that extreame proud and ambitious affront which is set downe in the 28 Article: That although the two most puissant Kings of *Great Brittaine* and *Denmarke*, or the two illustrious prince Electors of *Saxon* and *Brandenburgh* should require of the Emperour that the *Palsgraue* of the *Rhine* might be restored againe vnto his hereditary possessions and dignitie of prince Elector, that they then robbed the Seate of *Rome* of the right of its maiestie, and did attribute the power of the prince Electors dignitie vnto the Emperour. The Pope of *Rome* doth very falsly attribute that maiestie vnto himselfe, which appertaineth to the Emperour, and to the Princes of the Empire and the States. Very falsly is the Pope of *Rome* called here, the Fountaine and Sourse of the prince Electors dig-

dignities; because that power is sprung out of the Coun-
cell of the Germaine Princes. Like as *Naucleius* saith, *Ge-
nerat.* 34. The writer *Theodoricus Niemus* vseth these
words: The *Princes of Germanie* haue ordained it so. The
very same also do other writers affirme. Neither doe I de-
ny that it was with the approbatiō of Pope *Gregory* the 5.
Therefore the temporall dignitie is not chiefely from the
Pope, for not the Pope, but the princes of the Empire
doe represent the whole body and people of the Empire,
in whom immediatly, as in the subiect the temporall
power consisteth.

Nicholas Cusanus in his third booke of the catholicke
concordance, in the 4. Chap. In my iudgement iudgeth
very well thereof, writing in this maner, saith: The
" prince Electors, who elected in the place of others, were
" (in the time of Pope *Gregory* the 5, being a *Germaine*)
" ordained of the naturall kindred of *Otho*: and there-
" fore it is not tollerable that the prince Electors should
" haue their power of electing from the Pope of *Rome*;
" (so that now, vnlesse he consented these should not
" haue it: or if he would, that he would take it from
" them.) I aske, who hath giuen the people of *Rome*
" power to elect an Emperour, but the Law of God and
" nature; for by way of a voluntary subiection, and con-
" sent in predecedencie, all sorts of gouernments are well
" and holy instituted: and afterwards there he setteth
" downe yet something else; the prince Electors that
" were constituted by the generall vniformitie of voices,
" of all *Germanes* and others belonging to the Empire:
" in the time of *Henry* the 2. had their fundamentall
" power from the generall consent of voices of all, who
" by the law of nature might chuse themselues an Em-
" perour, not from the Pope of *Rome* himselfe, in whose
" power it is not to giue to euery prouince a King or an
" Emperour when it pleaseth him, and when it doth not
" please him,

Lastly, the *Articles* were sealed vp with this Oath.

That

That the Pope himſelfe, without preiudice to his ſeate, may not reuoke the Electorſhip from the Duke of *Bauaria*, ſince that he hath confirmed him in that dignitie; nay, that all the Prelates of the Romiſh Church, are bound with force of Armes to maintaine the Duke of *Bauaria*: and yet more, that all thoſe that are of the Romiſh Church, are bound to bring all their force together to maintaine the ſame. So that the Romiſh Clergie diſdaining the prerogatiue of Kings and Princes, doth very boldly determine and decide theſe controuerſies which ariſe in the Empire, and threatneth to force them by warre who are not content with the Popes ſentence; How ilſauourly theſe thinges doe ſute and agree with Pope and Clergie of *Rome*, is ſhewed vnto vs in that famous place of *Peter Damianus*, who liued in the yeare 1060, his words in his Letter vnto the Biſhop *Firminus* are theſe.

"Like as the Sonne of God himſelfe did ouercome all "the obſtacles of this raging world, not by any proofe of "vengeance, but by conſtant patience, and inuinceable "Maieſtie: ſo fitteth it beſt that we rather ſuffer, and pa- "tiently endure the worlds raging with humilitie: then "either by taking Armes in hand, or requiring wounds "with wounds: eſpeciall ſince that betweene the Em- "pire and the Prieſt-hood, the offices are ſeuerall; The "King ſhall vſe the temporall Armes, the Prieſt ſhall put "on a ſpirituall ſword, which is the word of God; *Paul* "ſaith of the princes of this world, that he beareth not "the ſword in vaine, being a Miniſter of God, and his re- "uenger in wrath, vpon him that doth euill. King *Aza-* "*rias*, becauſe he tooke vpon him the Prieſts office, was "ſtricken with Leproſie: ſo that Prieſts which ſhall take "vp Armes, (which is the worke of the Laitie) what "deſerueth he? If now any man would obiect, that "Pope *Leo* oftentimes thruſt himſelfe into warres, and "yet for all that was a iuſt Pope: I tell you mine opinion. "*Peter* neuer obtained the Apoſtle-ſhip becauſe he for-

" ſooke his Maſter; Nor *Dauid* the gift of propheſing,
" becauſe he defiled another mans bed. Here is not to be
" conſidered of good and euill things according to the
" deſert of the poſſeſſors, but they are to be iudged accor-
" ding to their owne qualities. Doe we reade any where
" that Pope *Gregory*, who endured ſo many roberies and
" pillages of the *Longebeards*, either did or wrot the like;
" Doe we reade any where, that any of the holy and wor-
" thy Popes did euer take vp Armes to make a warre: no
" neuer in no place; grant then that the Lawes of the
" ciuill Magiſtrate may narrowly ſift, pry, and determine
" any certaine queſtion which ariſeth in the Church: or
" elſe determine and iudge of that which concernes not
" the Iudgement ſeate of the ciuill Magiſtrate, by an E-
" dict of the Councell, or an aſſembly of Diuines: to the
" end that either by the iudgement of the Magiſtrate, or
" the Iudicatue of the Pope, there ariſe no warre which
" might be accounted to our ſhame.

The Clergie men of *Rome* are altogether of another oppinion, practiſing and endeuouring almoſt nothing elſe but warre, not onely with their Armes, but alſo threatening others, and whilſt they are doing this, they are not aſhamed to affirme, that they are bound thereunto by the Lawes of God; Let them obſerue what Chriſt commanded the Apoſtle *Peter*, to put vp the ſword into the ſheath. Where hath euer God commanded the Clergie, that they ſhould intermedle in matters of temporall dignities, or ſhould vndertake warres: much leſſe that they ſhould blow the Trumpet, or beate Allarmes as they do now. (haue I the deſire of Dominion their God) Obſerue diligently I pray you, that bloudy Oath intended by all the Prelates, to the end the faſhion of the ancient and holy Church might be maintained intire, like as if the faſhion of their Church now were, as it was wont to be in former times; Let vs reade that which *Tertullian*, *Ambroſe*, *Auguſtine*, and other Writers, who ſubiect the Clergie vnder the power of the Temporall; Pope *Gre-*

gorious

gorius Magnus, writeth himselfe vnto the Emperour "Mauritius these words: I the vnworthy seruant of "your pietie: and a little after he saith yet farther, To "this end authoritie is giuen to me from heauen aboue "all men, that belong to my Lords the Emperours for "pietie cause; When as the said Mauritius, would haue that Pope Gregory should publish a law which he had made: and this Pope adiudging the same to be vnreasonable, and opposing the libertie of the Church: he therefore did not blaspheme against the Empire, but was obedient vnto the command of the Emperour his Master, not dissembling to speak his minde and oppinion of the Emperours Law: these are the Popes owne wordes: "I being subiect to authoritie, haue sent these Lawes in- "to seuerall quarters of the world, and because they are "not agreeable to almightie God, I haue communica- "ted the same vnto the Illustrouse Lords, by amissiue of "my owne oppinion, so that I haue fully discharged my "dutie on both sides: shewing as I am bound obedience "to the Emperour: and not concealing my opinion in "that which concerneth God.

Here ought we to obserue, how cunningly and craftily the Colledge of Cardinalls obserue and aime at the example of the ancient holy Church, chiefely in the time of Pope Gregory the 7: vnder which this lurketh, that this Pope Gregory was the very first who durst ascribe & take vnto himselfe the right of the Empire; At what time (I pray you) liued this Pope? about the yeare 1100. is the antiquitie whereof they boast; I may affirme with Tertullian, that this is noueltie; what holinesse was there in those dayes, when all maner of fractions, cusennings, frauds, deceites, and villanies had their full swinge: and to write much thereof would be to dangerous, and be no honor to Christendome; Like as the Writer of those times affirmeth in the dayes of the Emperor Henry the 4. It is very well knowne vnto all men, what Cardinall Benno hath written and translated of that Pope:

(although Cardinall *Bellarmine* iudgeth that the ſame was written by a Lutheran;) In like maner, it is alſo but to well knowne by other Writers, who haue painted out in liuely coloures this Pope *Gregory* euen to the life. A certaine man named *Orthamus Gracion*, very much addicted to the Romiſh Church, was the firſt publiſher thereof in a booke, wherein are contained very many remarkable obſeruations: out of the actions of this Pope *Gregory*, the colledge of Cardinalls, in the 19. Articles do conclude the Popes authoritie, and not out of theſe actiones onely, but alſo of other Popes who haue delt moſt tirannically with the Empire. One could alſo hit the Cardinalls in the teeth, with that which Cardinall *Bellermine* in his ſecond Booke of the Popes of *Rome* ſaith, in "the 29. Chap. vpon the 4. Argument, viz. That the "Chriſtian Emperours haue oftentimes beene Iudges "of the Popes: whereunto very ſubtilly he inferreth or "anſwereth; That theſe things haue beene done, but "how well they haue done the ſame, and by what right, "that they themſelues ſhall anſwer.

It is indeed much to be wondred at, that the Clergie men are grown to that paſſe, that they ſo ſtoutly attempt that which all the world hath in abomination, and with ſuch polluted hands to lay hold vpon the moſt famous ſtate of the Empire. We obſerue alſo how ſhameleſſe the Colledge of Cardinalls are, willing that we (from the euill liues and wicked actions of deceaſed Popes) ſhould conclude how great the authoritie of the Pope is: at leaſt they neede not to be ſo contumelious, and arrogant againſt thoſe Emperours, which in former times the Popes haue acknowledged to be themſelues ſeruants of the Emperours; The Pope alſo ought to haue in conſideration that he by meanes of the Empire hath obtained ſo great riches, and now by the greatneſſe of his power, and all maner of ſenſuallities, blindeth the eyes of many temporall princes.

How blind are the men of this age, when the Sunne ſhineth

shineth so bright, how little do they know or think what will fall out in the end; he hath got so great treasures from those of the Empire, to the end that he wanting nothing, might giue the better luster vnto his religion: now abuseth he these gifts, by driuing the Empire into a great feare. He is enriched with earthly countries, to the end he should enrich vs with the heaueuly, and now they serue him to take away our earthly; He is enriched, to the end that by his religious care, we might liue in greater securitie in the Empire: now he careth not for that, although there be trouble raised in the Empire, so he may liue brauely and laciuiously; This is the reward of peruerted liberalty: so that for many ages it hath been "very truely said: Religion brought forth riches, and the "Daughter hath deuoured the Mother.

You props and pillers of the Empire, (most Illustrious Emperour, Princes Electors, Princes, and States) tollerate no longer this triumph and pride of the Romish Clergie: you see how boldly they violate the lawes of the Empire, they limite your established law, and preferre vnto you that which they do but thinke and inuent: leauing vnto you the bare name of the empire, but haue drawne the maiestie thereof long agoe to themselues.

What will this worke in the end, if you be content any longer with patience to behold or looke vpon the same, neuer thinke that they will omit to increase theirs, and decrease yours; You haue heard how they threaten you, and what they intend as enemies to prosecute: and you know that the abominable deeds which the Popes haue performed against the Emperours, doe serue them now for very faire examples.

Since then it is not yet to late, take councell prouidently, that the Romish Cardinalls in the end may be glad to leaue their affronts, and their proud courage may quaile, vndertake firme and substantiall courses, that their dissolute and insolent desire of dominion may be restrained and bridled: then shall the Maiestie of the Empire be

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preserued: whereunto Almightie God giue you his blessing in all your consultations, from whom you haue receiued the possession and gouernment of the Empire.

FINIS.